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INTERNATIONAL BIBLE STUDY.

March 4th, 1883.—Mark XV. 27-37.

For comment, see last *Guardian*.

March 11th, 1883.—Mark XV. 38-47.

THE RENDING OF THE VEIL.

WHEN Jesus expired, the veil of the temple screening the holy of holies and separating the worshippers of the temple from the immediate presence of God, was rent in twain from top to bottom. The rent began at the top, for it was God that caused it, it was rent from top to bottom as a token that perfect satisfaction for the sins of men had been rendered by the death of God's beloved on the cross, and that what was hitherto the privilege of the High Priest (as Christ's representative) once a year, was now for all believers. When Jesus was in the very act of expiring, he summoned all

THE WONDROUS DEATH-CRY.

his remaining energies and sent forth a loud cry, so extraordinary for a dying man, that the centurion in charge of the soldiers who had been engaged in the crucifixion, was convinced by it of the righteousness of Jesus. That which the supernatural darkness had not accomplished, was brought about by this wondrous cry of the expiring Saviour. When he saw that "he so cried out and gave up the ghost, he said, Truly this man was the Son of God," or as John has it "certainly this was a righteous man." That is, this Jesus is what he claimed to be; he has been wrongly put to death. The three synoptic Gospels, as they are called, (because they treat of the same events) say simply that he cried with a loud voice; but John tells us what he cried out, viz. 'It is finished.' "In the Greek it is one word, *Tetelestai*. Jesus summoned all that there was left him of voice that he might embody the Gospel in one word and send it forth to go on pulsing through the entire atmosphere of earth and go down the ages till the moment when the Son of God should come again in glory inconceivable. Immediately there was an earthquake; that mighty word of the dying one broke the rocks and made proud earth to tremble and quake, and give up the bodies of many saints; for the crucified One has the keys of death and hades, has power over the corruptible bodies of his people to restore them and over their spirits to reclothe them. Not only the centurion but they that were with him, hearing the voice of Jesus and witnessing the marvellous effects wrought by it, feeling the earth itself trembling and rumbling beneath their feet, were compelled to admit that this was indeed the Son of God. At a distance from the cross stood a group of women, friends of Jesus, mostly from Galilee, women who had felt it an honour to accompany him and the other disciples on his tours, and minister to them. Mary of Magdala, Mary the mother of James and Joses, Mary the mother of Jesus, Salome, mother of John and James, and others. Mary the

mother of Jesus was at the cross a little before, as we learn from John XIX. 25, but her strength may have failed and she may have been taken from the trying scene. Or it may have been the fear of giving too much prominence to the mother of Jesus that led the three first evangelists not to mention her with the other women.

THE BURIAL OF JESUS.

It was the preparation, the day before the Sabbath, when every thing had to be done that could not be done on the Sabbath, and it was getting near evening, and it was not fitting that the bodies should remain on the crosses. Joseph of Arimathea, an honourable counsellor, who also waited for the kingdom of God, went boldly to Pilate and craved the body of Jesus. We are told that he did not approve of the course taken by the Sanhedrim (of which he was a member); he belonged to a small minority of two or three in that body, who did not wish to have Jesus arrested or prosecuted. He went boldly to Pilate; it involved some reproach, as it disconnected him from the action of his brethren; at the same time we must remember that the cause of Jesus was considered now to be at an end, and to manifest a desire to dispose honourably of his dead body was a very different thing from confessing him as the Christ, the king of the Jews, the Saviour of sinners. Pilate was surprised that Jesus should have died so soon; sometimes the crucified were days in dying; learning that he was really dead, he allowed this honourable person to have the disposition of the body. Otherwise the body of Jesus would have been carried with those of the two robbers to an ignominious receptacle or perhaps burned in Hinnom. But the thing had been all settled seven centuries previously when Isaiah declared that while his grave was appointed to be with the wicked, he should be actually with the rich in his death. (liii.) Joseph had a garden in the neighbourhood of the cross, and in that garden was a rock in which he had hewn for himself and family a place of sepulture, not yet used. Here he laid the body of Christ, rolling a stone upon the aperture. Mary of Magdala and the mother of Joses observed what was done with the body. They saw Joseph, assisted by Nicodemus, hastily embalm the body, using costly materials but not very carefully or elaborately performing the work of embalming, and they saw the body then laid away in the sepulchre; and they said to themselves, it is fitting that we, his avowed friends should do this work and do it more effectually.

WEEKLY REVIEW.

—It is not an uncommon thing to give people credit for sincerity, when in reality their strong convictions are what distinguish them. Men are very strongly persuaded

that they are right and are unwilling to hear any suggestion to the contrary, and people conclude that they are sincere and are to be commended. But what is sincerity? It is akin to candour and is without partiality, and welcomes light. A man has strong convictions for the reason that he does not test them and shrinks from every thing that would show them to be wrong. It is in this way that superstition retains its hold of men from generation to generation. A belief in ghosts is handed down from father to son, and retains its hold just so long as men refuse to let the light in upon it, just so long as they refuse to test it. The great progress in civilization, in modern times, is due to the adoption of another spirit altogether, the willingness to test every thing. There are men to-day who speak apologetically of heathen nations because of their supposed sincerity, who owe all their own intellectual enlargement and illumination to the fact that they dismissed from their minds this pseudo-sincerity and determined to hold nothing for which they could not find good reasons. A man's devotion to his own convictions is in the inverse ratio to his love of truth. The Pharisees thought they were doing God service when they put the apostles to death. How came they to think so? Simply by shutting the door of their mind against light, and by making an idol of their own opinion and their own will. Let us hear no more of this pretended sincerity; let us at least call it by its own name, obstinacy, self-will. The Scriptures call the Jews a stiff-necked people because of their devotion to their own will, their unwillingness to submit their notions to the test of truth.

—A year or two ago we transferred to our columns a most striking and interesting narrative of the conversion of an infidel in America, Mr Von Schluembach. He was converted through the faithful and loving efforts of a lady. He joined the Methodist Church and became a powerful preacher of the Gospel. He went last year to Germany to witness for the Lord in his Fatherland, and is now preaching with remarkable results in Berlin. At first regarded with suspicion, he is now recognized as an earnest and most successful evangelist. He devotes himself especially to the neglected and depraved classes, many of whom are awakened and brought to Christ through his ministry. Christians in Berlin are glad to come to his help by supplying the means whereby to obtain suitable halls. He preaches three times in a day.

—AFTER all, it does appear that there is no subject so interesting to the people of Great Britain as religion. This might be inferred from the large proportion that religious literature has in the weekly report of new publications; from the fact that all the theatres, circuses and spectacles of various kinds do not secure the attendance of any thing like the numbers found at religious

meetings. The Rev. R. W. Dale of Birmingham, speaking of the attendance on Mr. Moody's meetings in that place, says:

Except in some great national crisis, that seemed to threaten a revolution, I think you would find it impossible to crowd Bingley Hall for a fortnight, six days in the week, to sing political songs and hear a political speaker. To sing hymns and to listen to preaching, they come in such numbers that very often the doors have to be closed and many shut out. Christian men who sometimes despair of the victory of faith should take heart from a fact like this. Religion is still a matter of deep interest to immense masses of the English people.

—THE N. Y. *Independent* publishes full reports of the Boston Monday Lectures given by Mr. Joseph Cook, his 7th Annual course. The first Lecture treats of Advanced Thought in England and Scotland, with a long prelude on Departures in and from Orthodoxy. The second treats of Advanced Thought in German Theology, with a prelude on—Does Death end Probation? These are his 151st and 152nd Lectures. He was welcomed back to the platform by an audience completely filling the Tremont Temple. The first of these Lectures opens with the following striking passage:

In the ceiling of the Sistine Chapel, at Rome, Michael Angelo has represented the creation of man, and the picture exhibits a divine form floating in infinite space and extending a hand toward the upraised hand of Adam. The man lies almost prone upon the earth. He is a body, but not yet a soul, and, although the members of his form are complete, symmetrical, majestic, they do not yet feel their unity with each other. A spark passes from the divine forefinger to the suppliant, limp, passive hand of man, and different members of his form are unified by the soul. This picture is, to me, a proper emblem of the present condition of the world. The nations are the different members of the body of humanity, and yet they are not unified by a common soul. What is lacking is a cosmopolitan faith, a divine spark, making the innermost convictions of the nations the same on all high themes. As I study the signs of the heavens and the earth, the uplifted suppliant hand of humanity, a body not yet thoroughly vitalized is being approached by a form loftier than the stars. A Divine hand is being extended toward ours, nay, has been extended for thousands of years, but in these last ages is becoming more distinctly visible than ever before. I anticipate the passage from the divine hand to the form of humanity, not yet unified, of a spark, a faith, a series of scientific convictions concerning things natural and supernatural that will make the world one. This spark will be, of course, Christianity, and in its historic form; and with it will come much of science, for God is one and all truth is one. A scientific supernaturalism is a phrase by which I like to describe the unified teachings of Christianity and science. And it is this on the passage of which from God's finger to man's I look with awe, as the greatest thing I have seen in my tour around the world, and the greatest thing I can promote by any review of my experience.

Some of our readers may be interested in the paragraph that follows the above:

I am attached to every country in which I have found men struggling toward the light. My heart is on the Ganges; it is on the Thames; it is in the great cities within the shadow of Fuji-san; it is the islands of the sea; it is under the Southern Cross. But my heart, although there, is here, too, for we are a part of this dull, lethargic body, not yet filled by the Divine electric force. As the growth of

civilization brings us into contact with the ends of the earth, we should feel that we cannot cut ourselves off from the other side of the globe, that humanity is a unit commercially, socially, industrially, almost politically today. In our time there are no foreign lands. Communication is so swift between country and country that no shores are distant. There can be no hermit nations; no people can live behind a screen. The mental seclusion of false faiths must be broken up. The light of the Occident cannot be hidden from the Orient. A spiritual unity is coming to the whole human family and I would have the head feel its responsibility; and the Occident is the head of the earth and the hands of it. Nearest to God, let us transmit the spark of scientific supernaturalism into civilization of the whole planet and so make its reclining form stand upon its feet and worship God.

—OUR friends of the Salvation Army, absorbed in the one great thought of utilizing all available material for the advancement of their cause and the Salvation of sinners, propose to form a Salvation Army Militia consisting of those who belong to various denominations of Christians and who sympathize in the work of the Army, yet do not wish to disconnect themselves from their own churches. Exactly what kind of government these Militia will be under, we know not, but of course they will be to some extent under the direction of the S. A. Officers. We apprehend that while this may result in good in individual cases, it will involve the weakening of those ties upon which the life and usefulness of a church-organization largely depend. We are well aware that in most Christian churches there are a good many members who very slightly feel their obligation to work for the Lord, and we think it would be well for these churches to profit by the example of the Salvation Army, and seek to get their members engaged in Christian work. Much may be learned from their zeal and single-eyed devotion. But the organization of bodies of S. A. militia within the different communions of Christians, will be likely to lead to a conflict between the instructions given by pastors and those given by the S. A. officers. No man can serve two masters. In evangelical churches, the Methodist for instance, the appeal is very seldom to ministerial authority; the liberty of the individual Christian is in every way conserved, and he is taught to look to Christ himself for his instructions. In the Salvation Army the discipline of an army is maintained and there is no respect for convictions that happen to run counter to those of the commanding officer. This makes it the more likely that the militia scheme will in the end work more harm than good. We are glad to learn that Major Tucker has concluded not to carry out this scheme at once, but submit the matter first to the General.

—In some respects it seems to us that it would be better if the Salvation Army were regarded as the Militia of the churches; an irregular force moving upon the masses of the unconverted to bring as many as possible to the feet of Jesus. We give a reason or two. The Salvationists spend all their strength in the endeavour to induce men to seek the Lord Jesus by faith, and when they have obtained a sense of acceptance with God, to begin themselves to labour with the unconverted. If the whole of Christian obligation were comprehended in this, then it would not matter much if other denomina-

tions became dissolved and absorbed in the Army. But such is not the case. About one half of the New Testament is taken up with Apostolic instructions to the churches, showing the methods and motives of growth in grace. And the Apostolic writers distinctly state that they record these things in order that the church may have them in continuous remembrance. They are to add to their faith, virtue, to virtue knowledge, to knowledge temperance, patience, godliness, brotherly kindness, charity. "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ," the ascended Lord gave apostles, prophets, evangelists, pastors and teachers. In their zeal to get men to accept of the Gospel, the Salvationists leave out the word baptize from the Saviour's command to preach the Gospel, and they forget entirely that he has commanded us to show forth the Lord's death by means of the Lord's Supper till he come again. Now if the Salvation Army were considered a body of irregulars, intensely aggressive, using extraordinary means of awakening sinners and getting them converted, and then transmitting them to the care of pastors that they may be built up in their most holy faith and sanctified by the truth, the anomaly would not be so great as would present itself under the proposed arrangement of a Militia outside of the Salvation Army.

—THE distribution of prizes, a service kindly rendered by Mrs. C. G. Master, to the scholars of The Methodist Seminary, Vepery, took place on Saturday last. The Manager's report showed the past year to have been the most prosperous of the three of the school's history. This was corroborated by the communication of the Director of Public Instruction regarding the report of the Government Inspectress which had been submitted to him, and by the results of the last examinations. The Director wrote: "This report is on the whole very satisfactory," and he noted improved attendance, the strengthening of the teaching staff, the standard having been raised, that the majority of the scholars were officials' children, and in the Inspectress's examination that, one expected, all the classes acquitted themselves, "very fairly." An aggregate of 32 scholars were sent up for examination of whom 27 passed. All of the Middle School and all of the Upper Primary classes who were sent up passed, and only one of the Lower Primary failed. A debt incurred in starting the school was paid, the income having been Rs. 1963-11-6. After interesting exercises, especially by the Kinder Garten class, the prizes were distributed, including a handsome volume for the first in the highest class in the school, generously provided by C. M. Barrow, Esq., M. A., the Principal of the Doveton College. Mr. Barrow, who kindly occupied the chair, then concluded the proceedings with an excellent and highly appreciable speech, noting that the work done during the year had evidently been thorough; that the present number of scholars (84) indicated a five-fold increase on the 17 with which the school started; that the religious tone of the school was good, and the vernacular was taught with a view to the spread of the gospel, in the end, by the scholars; and paying a compliment to Mrs. S. W. Stephens, the Head mistress, for her evidently conscientious year's labor, and congratulating her on her success. The committee are anxious to buy the building hitherto rented for the permanent accommodation of the school. Contributions for this purpose may be sent to the Rev. T. H. Oakes, 4 Harley's Road, Kilpauk, Madras.—(Communicated.)

—THE prosecution of the Salvationists is,

at the time of our writing, going on in the Girgaum Police Court, before Mr. Dosabhoj Framji, C. S. I. Mr. Cleveland, Public Prosecutor, has withdrawn the charge against the ladies and younger members, and proceeds only against Messrs. Tucker, Ingle, Cousens, Glosken and Turner. Mr. T. L. Ingram, Advocate from Allahabad, defends the accused. The Caze of Bombay, summoned by the prosecution as a witness, testified that there would be a breach of the peace if the Salvationists went about the Mahomedan streets in the way they were doing; the Mahomedans objected to having their religion preached against. A Mahomedan solicitor gave similar evidence. The Mahomedans did not object to religious processions of the Hindoos, as these were not proselytizing. Mr. Brewin, Suptd. of Police, expressed the opinion that if the Salvationists were allowed to go about the streets in the way they wished to, the Mahomedans would get up counter-demonstrations, and then there would be a riot. A very different impression indeed has been made on our mind. We believe that while there may be a few Mahomedans who would be glad to stop the Salvationists, the majority would be in favour of giving them the liberty enjoyed by others. We are still of opinion that whatever disapproval has been expressed, is very much due to the attitude taken up by the Police. It is certain that in all other places where they have been in India, places some of them where the Mahomedans were in the majority, they have been received without any opposing demonstrations. The principal opposition has been from Europeans.

—We are not at all sure that it is wise in the Bombay Police to teach the Mahomedans that they have some special prerogatives in the quarters where they are found in great numbers, by silencing those who speak or sing of Christ in those precincts, out of deference to their supposed religious sensitiveness. There have been very serious troubles in various parts of India where the authorities have humoured this religious sensitiveness and allowed it to obtain a formidable development. The Mahomedan preachers in Bombay preach in various parts of the island and no one complains of them.

—The extraordinary amount of feeling displayed by Europeans in Bengal at the proposal to remove the race distinctions in the jurisdiction of Native Magistrates, is not likely to promote the *entente cordiale* between Europeans and Natives. On the contrary, it is certain to cause a good deal of bitterness. If Mr. Ilbert had anticipated this intensity of opposition, he would probably have hesitated to introduce the Bill. There is no telling however: these great Bengal Civilians delight to show their complete independence of every body else. For our own part, we think that if the Government have not sufficient confidence in Native Magistrates and Judges to let them try Europeans, they should never have appointed them. If we are to allow something for race-feeling in Natives, we should allow for the same in Europeans. Is it certain that European judges and jurors have not a more kindly feeling towards European prisoners than towards Natives? The Native Press think they have.

—MR. D. S. WHITE, founder of the East Indian and Anglo-Indian Association in

Madras, is visiting Bombay, and those who belong to this community in Bombay are to be asked to consider if there is or is not a call for a similar organization here. Some months ago we noticed at some length the report of this Association, and we need not print at length the circular which has reached us. We make this extract:

With prospects much more depressing than at Bombay and from a community very much poorer, the sum of about Rs. 75,000 has been raised within three years for the purposes of the Association, and has been applied to the founding of a colony—securing employment for over 500 persons, promoting a Building Society and Loan Association, the latter of which has rescued by timely relief members who would have succumbed to the extortionate money-lender; and now all over Southern India are Branch Associations established upon similar lines.

The Hon. Justice Bayley is to preside at the meeting to be held next week.

—We have received the following from the Rev. D. O. Fox:

"The Lanowli Camp-meeting is held yearly during the Easter Holidays. Then almost everybody has a vacation of from four to six days. The Camp-meeting is a good place to spend these days of rest from secular care and toil. The object of these meetings has been from the first to seek the fulness of the baptism of the Holy Spirit as a preparation for the great work of publishing Jesus. This is to be still the special object. These gatherings are especially valuable to all who are laboring or desire to labor for the Master. It is not a place for controversy but of prayer and praise. Heretofore the Lord has greatly blessed the people who have assembled here. We trust that this year will be a season of greater power and fulness.

That this may be so we suggest that the Friday preceding the 21st, (the 16th) be observed as a day of fasting and prayer for God's presence and blessing on the occasion.

We desire that Christians of all denominations should join in seeking this endowment of power. We especially invite all native Christians to assemble with us.

Board will be provided for all who desire it, at 1 rupee per day. Mrs. J. Miles of Poona, will have charge of this department and we think this a guarantee that it will be good and she wishes to know about how many are to be provided for. Will all who desire to board at the public table write to Rev. O. Shreves, Poona? This will help in perfecting the arrangements."

—Secunderabad, Feb. 28: "The revival here is real, and is still in progress. Not less than 25 persons have sought and found the Lord. Others are seeking, afraid to throw themselves into the great deep of God's love in Christ Jesus, or waiting to get the peace before making a full surrender to God!

Several of our members and friends have stated their willingness to do all they can by way of holding up the hands of Bro. Moore who is just about to break up new ground in the Gospel vineyard, and whose faith in the boundless energy of the Holy Ghost is great. "It pleased God by the foolishness of preaching to save them that believe." This ancient truth is again about to be put to the test among the heathen here.

Our Presiding Elder's recent visit has done us all good." E. J.

—An exceedingly interesting and instructive Lecture on Corals was delivered by Dr. Macdonald on Friday the 23d ult. at the rooms of the Y. M. C. A. We are happy to be able to announce that Dr. Macdonald has consented to give a second Lecture (on Coral Reefs) next Friday at 8½ p.m. at the same place. There ought to be a large attendance.

NOTICES OF BOOKS AND REPORTS.

"REPORT of the United Presb. Mission in Rajpootana." The stations occupied are Ajmere, Beawr, Deoli, Jeypore, Nusseerabad, Oodeypore, Todgarh and Ulwar. This Mission was founded shortly after the Mutiny. There are 13 missionaries including 3 medical, 5 Eur. Zenana agents, 1 Eur. teacher, 40 Native Catechists, 128 Native teachers. Four ladies came out last year to engage in Zenana work. There are 382 communicants. Vernacular schools, 83 (Girls' schools, 6): Anglo-vernacular, 6. Orphans, 61, at Beawr. Adults baptized last year, 8. Dr. Shoolbred tells of the conversion of a Mahomedan, an Assistant Station-master at Beawr. The Native Christians there have built a rest house for the accommodation of Christians from other stations. The Zenana ladies find many houses thrown open to them. At one station a Native Chr. woman fell into sin, eloped with her seducer and became a Mahomedan. A Christian Girls' Boarding School, under Miss Anderson, has been established at Nusseerabad. At Ajmere a convert from Mahomedism, who had been forsaken by his family, has been rejoined by his wife and one son, who are both asking baptism. Through the Dispensaries an introduction has been found to a very important and hopeful department of work among the educated Baboos. Those that were formerly orphans in the care of the Mission are now scattered far and wide, usefully and influentially occupied, so far as can be ascertained. Itinerancy, Bazaar preaching, and work in connection with the Dispensaries, have been diligently prosecuted. The dispensaries are at Ajmere, Nusseerabad and Oodeypore. There is an average daily attendance of more than 100. Surgical cases, in all, 2338.

REPORT of Orphanage and other Institutions of the Ch. Miss. Society at Sharanpur near Nassick. There are 28 boys and as many girls in the Orphanage, a slight increase on 1881. Besides full orphans the children of widows will be received; also some of the children of Native Christian parents with large families which they have difficulty in supporting. The Orphanage farm has prospered. Special attention has been given to the Normal Class. Regular street-preaching in Nassick has been carried on. A vernacular Boys' school has been started in Nassick. The total number of the Christian community is 342,—somewhat less than last year, a number having removed. The expenses of the Orphanage were about Rs. 2,800.

REPORT of the Native Church, Boys' Orphanage, Evangelistic and Industrial work in connection with, the Free Ch. Mission, Poona. The membership of the Native Church is set down as 119. Five adults were baptized last year. One was Mr. Moses Ezekiel, Beni-Israel. Two girls of the Zenana Mission of the Ch. of Scotland were baptized. Contributions of the congregation, Rs. 360. Regret is expressed for the withdrawal of Mr. W. Drake. There has been the preaching in the bazaars, and also in rural districts.

The shrine of Khundoba at Jejuri is till the resort of thousands of pilgrims, and the abominable superstition and immorality connected with it leave an obvious impress on the

people of the town. Government, we heard, is putting forth an effort at reform. The wilful devoting of their children on the part of parents to a life of licentiousness although in the name of religion, may surely be construed into a direct offence against the state, as distinctly as Suttee. We had the privilege of declaring the gospel of holiness on the steps leading up to the shrine.

Mr. S. Ibrahim Daud, evangelist, is stationed at Saswad (Sasoor) and S. Hari, schoolmaster. The school is attended by Mahars and Mangs. In the Boys' Orphanage are 30 boarders, of whom 7 are employed in the press. Bible-women, 2; Colporteurs, 4. The press has been actively engaged.

REPORT of the Burmah Bible and Tract Society. In India Bible and Tract work is generally carried on by different societies; here by one Society. The Bishop of Rangoon is President. Circulation, 5679 Bibles; 59,708 Tracts.

A priest obtained a tract from my railway distributor and after about three months he was so curious to know the rest of the story, that he paid a man four rupees to bring me a letter in which he told me about the tract, and asked for more books, and now I have a second message from him. He said he was ashamed to let his sentiments be known to the people about him; that he believed, and was so pleased with the 14th of John, that he wished to come and study about that place.

Mention is made of a man who stole a tract and was converted by it. Here is something about work among the Shans:

The first of last March Miss H. and myself and our workers went to Papone, where we had an interesting time of work. This trip we were enabled to make by the kindness of Mr. Bernard, our Chief Commissioner, who paid our expenses. The people of the town are mainly Shan while those who inhabit the beautiful mountains which surround the place, are principally Karens.

Many of the Shans came to the Zayat where we stayed, and asked to hear of "the Law." We were kindly received into their houses, and they listened well. Different individuals said to me, "we like it, we will enter this religion." Some asked to be instructed how to pray to the Lord Jesus. I wish to remain longer with them, and planned to do so, but I became affected with the Papone fever, as also the most of our party, and we were obliged to leave.

Beside what we had to do at the Zayats, as we each had one, I went morning and evening to the Shan houses, with my Shan and Burman helpers, where we sometimes had large companies to talk to, and explain the gospels, with singing and prayer. The people seemed to enjoy it, and I should have been glad to have continued, had we been well.

One of the missionaries reports 17 adult baptisms.

First Report of the Seamen's Coffee and Reading Rooms, Rangoon; known as the Mayo Memorial Home. This place took on its present form early in 1881. The entire superintendence was taken over by Mr. Jacobsen at that time. In 20 months 71 officers and 331 men availed themselves of its advantages. It is a Sailors' Home in the true sense of the word, without any demoralizing bar. Mr. Jacobsen is well-known and greatly esteemed at the different ports of India, having been formerly an officer in the B. I. S. N. Co., and was subsequently con-

nected with the Seamen's work in Calcutta. There is a Chapel Room well lighted with seats for 90, and meetings are held there regularly thrice a week. The greater part of the Sunday is spent in ship-visiting, conversing with the men and holding meetings, with much spiritual fruit resulting.

In January our finances being at a very low ebb, I mentioned the matter to some ship Captains who advised me to go to the shipping for contributions in aid of our work. After serious thought on the subject I went, and the heartiness with which I was received and my appeal responded to fairly astonished me. The greatness of the interest taken in our work may be judged by the fact that just a simple statement of the case, resulted in a sum of nearly 1600 Rupees being subscribed by the Captains, Officers, and men of ships.

"Minutes of the 7th Session of the S. India Annual Conference of the M. E. Church, held in Calcutta, Dec. 21-27, 1882." This is a handsomely printed pamphlet of 39 pp. The list of Conference Members and Probationers includes 50 names, and it shows what vernacular (if any) they are studying, and how far they have advanced in it. Portions of the proceedings have been already mentioned by us. The Presiding Elders' Reports give a pretty full account of the work done at the different charges. The Report on Missions adopted by the Conference, is here printed, together with a Report of the Telugu Mission, a Report on Sunday Schools, a Report of the Education work &c. It was agreed to wind up the Book Concern, Bombay. The total membership of all the churches is 739 probationers, 1323 members. (In 1881, 685 and 1355 respectively.) Contributed for ministerial support, Rs. 47,741; last year Rs. 39,796. Paid for church buildings Rs. 15,677; Church-debts, Rs. 17,138. Local Preachers, 57.

"THE Purans, December, 1882." We have here the continuation of the story of the Pandarpratap. Here is a fair specimen of the sort of reading here furnished:

Karan discharged ten arrows at Arjun which the latter cut up and let off twenty arrows at the former. He let off one hundred arrows which he cut up with one lac of arrows. He let off one arrow, which produced many arrows, and when they clashed against one another, they produced fire. The fire produced by the arrows of Karan, began to burn the army of the Pandvas and heated the earth and ocean. Arjun let off a rain-weapon, which produced abundance of water. The water, quenching the fire, flowed the troops of the Karanvs, when Karan let off a wind-weapon, which produced wind and, dispersing the rain, blew the army of the Pandvas. Arjun let off a mountain-weapon, which produced innumerable mountains and confined the wind, when Karan let off a diamond-weapon, which produced diamonds, and broke the mountains with them. Karan let off a Kartikaviryastra, * which produced crores of warriors with one thousand hands each. The warriors, produced by the weapon, began to kill the troops of the Pandvas, when Arjun let off a Bhargavastra† and killed all the warriors. Karan let off a snake-weapon, which produced innumerable snakes and began to sting to death the army of the Pandvas, when Arjun let off an eagle-weapon, which produced eagles and devoured all the snakes.

* A weapon which produced crores of warriors with one thousand hands each.

† A powerful weapon.

Report of the Bombay Branch of the Chr. Ver. Education Society. This, as our readers pretty well understand, is an undenominational Society, and the Training Institution at Ahmednuggur is open to young men from all Protestant bodies, who are supported either by their own missions or by the C. V. E. S. The entrance Standard is equal to the Govt. 4th Standard for vernacular schools. There were 48 pupils last year. Six were received into the church on a profession of their faith. The teachers are Christians and the school is pre-eminently a Christian School. All the eight students of the senior class, left to engage as teachers, there being a constantly increasing demand for Chr. teachers. Out of 49 who from the beginning have entered the Institution as Hindoos, 30 have become Christians.

In all 320 students have entered our Institution; 280 have left, and of these fully 230 have been or are employed in the different missions as teachers, catechists, and colporteurs; several are studying for the native ministry under their own missionaries, while some have already become pastors of native Churches. There is a total native Christian male agency of nearly 500 employed amongst the Marathis, and of these about 230 have been trained in whole or in part in our institution. The missions in our more immediate neighbourhood naturally derive most benefit from us, but our men are also scattered all over the Presidency working in connection with the different Missions—from Kolhapoor and Ratnagiri in the south to Mhow in the north.

There is a practising school attached to the Training Institution. Five Marathi school books and 17 story books were published in 1882; in all 57,000 copies. Some of these have been noticed by us. One, the History of the True Incarnation is of 74 pp. We have much pleasure in commending the work of this excellent Institution to our readers. Comparatively little pecuniary help is contributed in this country.

The Bombay Guardian.

SATURDAY, MARCH 3, 1883.

MAX MULLER AND MISSIONARIES.

A CONTEMPORARY quotes approvingly the following from Professor Max Muller's most recent publication:

"The sacred books of the East are no longer a mere butt for the invectives of missionaries or the sarcasms of philosophers. They have at last been recognised as historical documents, aye the most ancient documents in the history of the human mind, and as palæontological records of an evolution that begins to elicit wider and deeper sympathies than the nebular formation of the plants on which we dwell for a season, or the organic development of that chrysalis which we call man."

Max Muller should reflect that the missionary does not look at the books which the Hindoos regard as sacred from the same point of view that he does. The missionary believes in the necessity of salvation; salvation from sin; salvation for all: reconciliation with the true and living God; a well-founded hope of everlasting life. The missionary believes in a judgment to come, and the great question is, are men prepared to meet that judgment? It is not pleasant even for literary men or men of advanced thought and eminent culture, to think that men generally are in a dangerous state ex-

posed by their sins to a doom that will involve banishment from the light of God's countenance. It is pleasant to think that God does not make much account of sin, and that the great majority of men enjoy on the whole the smile of heaven. It is pleasant to think that God's mercy is shown in tolerating what is not as it should be, rather than in judging it. And under the influence of this feeling, men who spend the most of their time in their studies, in a kind of ideal world, looking at all things through the atmosphere of their own comfort, persuade themselves that they are pleasing God by imagining all manner of good in the characters and lives of heathen people. Max Muller has risen to eminence by means of his oriental studies, and he has a kindly feeling towards the people who have given him these ancient books to interpret, and he shows it by painting a complimentary portrait of them. Most Englishmen who have spent some time in the country, think of Hindoos as deficient in their regard for truth. Max Muller, who has never been in the country came forward not long since to defend them from this aspersion, and make them out to be a truth-loving people. The same feeling that causes a polite man of society to make it appear that he has a profound regard for those with whom he happens to be, leads this Orientalist to speak smooth things to the Hindoos, and save them from the humiliation of thinking they need any great amelioration. The pains which he bestows upon their ancient literature are rewarded by finding many things that deserve commendation when viewed from a literary point of view, and many things which if generally observed would result in good.

Now the vocation of the missionary, if he has a vocation at all, is very different. The question with him is, Do these ancient books make known the way of salvation? Do they faithfully exhibit the commandments of God, and do they faithfully point out the violation of these commands? Do they urgently warn men away from idolatry and polytheism? Do they powerfully vindicate the attributes and claims of the true God? What have been the results of their creed in the last 3000 years? Have any considerable portion of the people been recovered from idolatry and polytheism to a rational theism? Have they gone on contentedly worshipping Brahmins and cows and snakes and Guputis? Have they clung to such enormities as Suttee, Infanticide, Temple Prostitution and the immolations of Juganath? Do those who are most earnest in the cultivation of religion, obtain purity of heart, peace of mind, a meek and loving spirit? In the hour of death do they look forward exultingly to a blissful futurity?

It seems to us that what men need above all is the knowledge of the truth regarding themselves. There are plenty of persons to speak smooth things to them and make them contented with themselves. They need teachers who care more to please God than to please man, and who aim not to make people feel safe and comfortable as they are, but to show them the real state of the case, and reveal to them One who can save them from their sins. There is to our mind something of meanness and poltroonery in that which some call charity, and which consists in making people believe that it is all right

with them. A man that refuses to consider the facts of the future as made known in God's word, lest he should have to give up the idea that it is well with some in whom he is interested, and lest he should be under the painful necessity of alarming them, is a traitor to the cause of humanity, however much men may praise him just now.

If the Hindoos and their religion may be spoken of commendingly, much more might the ancient Greeks. As a matter of fact how much laudation there has been of them in modern times by men of literary tastes, who, if they had been contemporaneous would have condemned the Apostles for telling them such bitter truths about their religion and their spiritual condition. But wisdom is justified of her children. Let God be true though every man a liar.

Max Muller believes (apparently) in evolution. He does not find in Hinduism a very happy illustration of it. Their best is found at the point of highest antiquity. If the Puranas had come before the Vedas, well and good, we might then have anticipated as the progeny of the Vedas something more nearly theistic.

God is now proving men by his Gospel. They show their knowledge of him and their fidelity to him by recognizing and heartily welcoming his Gospel; and *vice versa*. We beg of them to disregard the judgment of man, be he Max Muller or who he may, and enquire diligently for the judgment of God, which he is pleased to make known to those who earnestly seek him.

REMINISCENCES. CCVIII.

EXTRACTS from diary kept in Bombay, 1849.

March 4. Isac 45. 18, 19. "He created it not in vain." "I said not unto the seed of Jacob, Seek ye my face, in vain."—In one, verse God declares that he created this vast and glorious universe altogether with reference to its being inhabited. Were there no intelligent creatures, all would be in vain. And in the other he says that he has given his word altogether with reference to the gathering of a people that should obey that word and live by it. The promises are all given as a necessary preliminary to the bestowing of the blessings promised, and in order that these blessings might be bestowed.—He has not spoken in secret in a dark place of the earth, as though he did not intend his word to have free course and be glorified. Yet in fact most people seem to think God did not intend his word should be believed. He came to a people in the heart of the Roman Empire, in the centre of the world; he has commanded his gospel to be given to every creature.

I aim to do a work as great as the apostles did; why should I expect to do it by means inferior to those employed by them? Is there any thing in me to compensate for such a deficiency? On the contrary.—Why should I expect to do it with a less measure of the Spirit than they enjoyed? The same end naturally calls for the same means.

I am under no more obligation to obey the commandments of God, than he is to obey his promises. It is no greater transgression in me to break his commandment, than in him to break his promise. It is not optional with him to fulfil his promise or not. It is optional with him to bind himself by a promise or not, but having done so, he is under an obligation to fulfil it, as great as we can conceive of. Therefore he has said, "Conceiving the work of my hands, command ye me." When we pray in faith, God is under as great an obligation to fulfil his word, as any servant can possibly be to obey his master's command. But in fact God by his

nature, which is Love, has brought himself under infinite obligations to bless. We have a ground of confidence in his nature as great as we ought to desire. He has told this name of his to us sinners. It is the name by which he has been known in heaven from of old; and when Christ died, then he disclosed this marvellous name to man.

Christ died that we might have boldness at the throne of grace. He sees of the travail of his soul when he sees sinners coming to him with large petitions. As a king rejoices when a servant arrives at the door of his treasury bringing a bar of gold, and still more when another brings five bars, and still more when another brings 100 bars, so Jesus tastes the joy that was set before him, when we come with large, large petitions. Therefore I have this precious consolation that I have given Christ unusual joy. Few if any have offered such bold and comprehensive prayer as I have done for 3 years & 3 months. Who can glance over the pages of the Bible and not see that it is constantly and strenuously aiming to excite this largeness of desire, this extravagance of expectation.

March 5. In the Missionary Conference this morning, I asked if a Native minister of the Gospel might not be invited. Objections were taken by almost all. One said that if brought in, they would soon become equal to us, meaning, I suppose, they would soon think themselves so. I was rather pained by what I saw of the state of mind. We seem to consider ourselves somebody, and to rejoice in a superior position. How should it be otherwise, living as we do? Have had many precious thoughts to-day. The promises all seemed like angels whom the Lord of Hosts had despatched to draw me to his throne. One was sent, then another, then another; according as my immense weakness was more and more revealed, more and more were despatched, till of late thousands of these mighty angels were labouring at once to draw me to the throne. And now, having snatched through the strength God himself gave them in drawing me thither, they stand about to see God fulfil the end for which this all was, viz., to see him fill me with the Holy Spirit.

All the Hosts of heaven are mine for the Lord of Hosts is mine. If he would give his life to me, he would certainly give his armies. They would certainly delight to give their strength to him whom Christ poured out his blood for. All things are mine. The angels are ministering spirits to us. The redemption of this world is the supreme object of their desire, even as it is of Christ's.

Heaven seemed to me like a camp-ground; Christ and all his myriads of angels were encamped there temporarily, while unbelief reigns in the world and in the Church. When faith shall lift up her voice like a trumpet, heaven will be aroused, the Lord God our Redeemer will take up his march for the Church, bringing all the powers of heaven with him.

I believe that a prayer has been offered up by a worm of earth this day, that has caused all the shining ranks to thrill with joy, because in that prayer was manifest the wonderful power of God in inspiring a polluted wreck of a human heart with faith like that which Peter once expressed, thrilling the heart of the Lord of Hosts with joy, and eliciting the promise "Upon this rock will I build my Church." Let me only have this faith, says Christ, and my Zion shall soon lift her head on high. Without this faith Christ has nothing to build upon, and he sits idle in the midst of his heavenly servants, waiting and wondering. The angels of heaven have perfect sympathy with Christ, so that John, who knew Christ well, fell down to worship an angel supposing it to be Christ. Twice he made this mistake. They have the image of Christ.

My desire is that Christ should see of the travail of his soul and be satisfied. All I want is that Christ's wants should be attended to. My prayer is for Christ. I have the unnum-

bered hosts of heaven one and all on my side. They utter an earnest and thundering Amen to my petition, God must disappoint all heaven as well as his own Son, in order to disappoint me.

The whole universe, visible, and invisible seems converted into promise for me. It seems to me that the whole creation with one voice responds to the prayer I have this day offered, 'Christ will do it.'

RAPTURE OF THE SAINTS.

BY W. R. JAMES.

(Continued from last number.)

THE advent has two stages. Christ's coming for his saints is distinct from his coming with his saints. Is it likely that he will come with them before he comes for them? At first he comes as the Bridegroom to take away his bride: afterwards he comes forth as a mighty conqueror to subdue his enemies, who have "sent an ambassador after him, saying, we will not that this man reign over us." He comes for his people before the great tribulation so that they may escape "the things that are coming on the world." After it he comes with them. At the first stage he comes secretly as a thief in the night: at the second stage he comes openly with the clouds of heaven and every eye shall see him. With the first is connected the ascension of the church: with the second is connected the establishment of the kingdom. The first is followed by the tribulation of the birth-pangs that prepare the world for the regeneration: the second introduces the millennium. The interval between the two stages embraces "the hour of trial, that hour which is to come upon the whole world, to try them that dwell upon the earth." Wherever there is mention of the "revelation" "appearing" or "manifestation" of Christ and his saints the latter is meant. But the parable of the virgins and *1 Thess. iv. 13.* describe only the former.

Passages have been already quoted to show that the rapture will be a very sudden change. And it is probable that it will take place without any one on earth being conscious of it except those who will be its subjects. I know, one ought not to be dogmatic when speaking of the manner of a prophetic event if the mode of its occurrence is not clearly revealed. Still I may state it as my conviction, that the change will not be brought about visibly. I see nothing to favour the supposition, that the church will ascend visibly to the aerial heavens, as Christ did from the mount of Olives. And his ascension, it should be remembered, was not seen by the world: only the witnesses who were chosen before of God saw him after his passion. It is much more likely, that they will simply disappear, as Jesus vanished out of the sight of the two disciples with whom he communed by the way. And it seems to me, that the point in his life which corresponds to the rapture of the saints is, not his ascension, but his resurrection; and that was not seen by any one.* The soldiers stood by the sepulchre, and they must have felt the earthquake, but they did not see the Lord rise from the dead. Indeed, it is difficult to resist the conclusion, that he had risen before the stone was rolled away, and that this was done only to show the women the empty tomb. The apostles are called "the witnesses of his resurrection" not because they saw him in the act of rising, but for the reason that they saw him after he rose from the dead. Acts x. 41. Now is it not probable that the rapture will be effected in a similar manner? Nothing can be argued for or against the visibility of the event from the statement that the Lord will descend from heaven, with a shout, with

the voice of the archangel, and with the trumpet of God. Possibly this shout will be similar in kind, though not in degree or volume to the great noise which was heard when the Spirit was poured on the day of Pentecost; and of its significance the unbelieving world may have no idea whatever. See John xii. 29. The thief always does his work secretly, and Christ will come for his people as a thief. "In that night there shall be two men on one bed; the one shall be taken, and the other shall be left. There shall be two women grinding together; the one shall be taken, and the other shall be left. There shall two men be in the field; one is taken, and one is left." Sometimes it is asked, will the world miss the church after it is taken away? and how will those left behind become aware of its exodus, if the rapture be invisible? How does the master know that a thief has been in his house? When he unlocks his cash box he finds that some of his notes are gone, that some of his gold and silver is gone. On opening his almirah, he misses some of his clothes. He goes into another room, sees that the lock of his plate-chest has been picked, and finds that all his silver spoons, knives and forks are gone. At once he says to himself, "I declare! a thief has been in the house." When the Lord returns there will be a fearful rending of family and social ties. Many a husband will lose his wife; many a wife her husband; many parents a child or children; many children their father or mother or both; many a church its pastor; many a pastor the most spiritual minded of his flock; many a master his servant; many a servant his master. Possibly those left behind will not be able to make out at once where they are gone, and many thoughts will arise in their hearts concerning them. When a man is lost one of the first things that his relations do, is to search for him; and probably the friends of those who shall be caught up to meet the Lord will do the same, before they will be able to understand the real cause of the sudden and unexpected disappearance of the heavenly minded from among them. What is written about Enoch clearly implies that some of his contemporaries searched diligently for him after his disappearance, for it is said, "he was not found, because God translated him." After the translation of Elijah fifty men sought him for three days "but found him not."

I have already said in other words, that the wise virgins will not have to go through the great tribulation. The relative chronological position of the rapture should be placed, after the resurrection of the dead in Christ, and, I think before the days of vengeance, before, at least, the most trying events of those days. Surely it cannot be supposed, that the Judge of all the earth will make no difference between the faithful and the unfaithful when he pleads by fire and by his sword with all flesh. I agree with those who maintain, that the church of Christ is to be saved out of it. Even if there were no express testimony to this effect, still there would be strong presumptive evidence for arriving at the same conclusion from the manner in which God was pleased to deal with his people when placed in similar circumstances in the past. He did not allow the flood of the deluge to come on the antediluvian world until Noah and his family were safely housed in the ark. The elements which consumed the impious cities of the plain were held in check till Lot and his children had escaped into a neighbouring mountain. Indeed God told Lot, that he could do nothing on the plains as long as he did not reach Zoar. Not until all the children of Israel had crossed unhurt into the wilderness did the Egyptian army find its watery grave in the Red Sea. And historians say, that all the Christians had fled out of Jerusalem to Pella before Vespasian laid siege to the city. This piece of sacred history will repeat itself once more before the great tribulation. Just before the terrible and unparallel-

ed crisis arrives, Christ will come and take away the wise virgins as described in my letter on this subject in last week's issue. Christ exhorted his disciples to watch always, and pray that they might be accounted worthy to escape the things that shall come to pass, and to stand before the Son of man. The Lord knoweth them that are his, and when he will come out of his place to punish the inhabitants of the world for their wickedness, he will call to his own, saying to them, "come my people, enter thou into thy chambers, and shut thy doors about thee, hide thyself as it were for a little moment, until the indignation be overpast." "Thou shalt hide them in the secret of thy presence from the pride of man; thou shalt keep them secretly in a pavilion from the strife of tongues." "Seek ye the Lord, all ye meek of the earth, which have wrought his judgement; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger." Luke XX. 1. 36; Is. XXVI. 20; Zeph. II. 3. Combine Rev. III. 11. with Rev. XIV. 15-20. and observe, that the harvest of the righteous is gathered in before the clusters of the vine of the earth are cast into the winepress of the wrath of God. Compare Ps. XXVII. 5; XXX. 20, and Is. IV. 5, 6 with Rev. VII. 14-16 (R. V.).

Although the faithful followers of Christ will not have to go through the tribulation, yet it is possible, that some of the events of the days of vengeance will take place before they are taken away. The wise virgins do not enter the marriage feast before the foolish ones appear greatly excited and alarmed. What causes this alarm? Why do they feel that their lamps are going out before the coming of the Bridegroom? Many warnings have been given during the last thirty or forty years by God's servants of our nearness to the end. Comparatively only very few have paid any heed to them. Possibly a much louder cry will go forth very soon, saying, "Behold the bridegroom cometh! Come ye forth to meet him." Probably the last cry will rouse many who shall treat all previous warning with contempt. Such alarm will not be the fear of God. It will be only the beginning of fear and expectation of what is coming on the earth. Notice that the midnight cry is raised by the church; for those who raise the cry go forth to meet the Bridegroom. O Lord prepare us for thy coming.

One would like to know for certain what is meant by the lamp and what by the oil. There cannot, I think, be any doubt as to what is understood by the oil. I can have no idea of anything corresponding to it, if it be not the indwelling Spirit. But what can we make of the lamp? With many other people I used to think, that it meant the profession of the religion of Jesus Christ. But after thinking a little over the subject I have abandoned this view. I cannot remember any passage in God's Word that represents profession as a thing which gives light. The lamp is acquaintance with the word of God or knowledge of divine things. The Psalmist says, "Thy word is a lamp to my feet and a light to my path." "The entrance of thy word giveth light." But what is the use of knowledge without the indwelling Spirit? "If any man hath not the Spirit of Christ he is none of his" however profound and extensive his knowledge of divine things may be. Those who look for the coming of the Lord have, as a rule, great acquaintance with the word. This is good, and so was the lamp. But the danger of many is to rest satisfied with such knowledge. The virgins should have their spirits trimmed as well as their lamps. The Bridegroom may tarry a little longer than many of us imagine. I do not say that he will. That is a very dangerous position to take up, for it was the unfaithful and wicked servant who "said in his heart my Lord delayeth his coming." However, we should not forget that he may, while our conversation should be always influenced by the thought that he may also come at any moment. If he

* Christ entered into the spirit-world when he rose from the dead. Every manifestation that he gave of himself subsequent to that event was a revelation of him; and the revelation of Christ with his saints is posterior to the rapture.

does tarry, we shall pass the dates, one after another, that have been fixed for the advent (a very bad practice and unwarranted by scripture) and many will get tired of waiting and watching, and their lamps will go out for want of oil. But, although the lamp is not sufficient by itself, we have no reason to suppose that any will be admitted to the wedding feast without it. It does seem from some of the statements of holy writ, that carelessness as to the second coming of Jesus is inconsistent with walking worthy of the heavenly calling. Is it not said, that Christ shall appear a second time, apart from sin, to them that wait for him, unto salvation? "May the Lord prepare me and all that call themselves by his name for his heavenly kingdom."

Note—What I said about the foolish virgins not having a second chance applies only to the great privilege of being caught up to meet the Lord in the air. Owing to their unpreparedness to meet the Lord, they will be subject to the fearful trials of the days of vengeance, but that all of them will finally perish I cannot believe. To reign with Christ in a glorified body over the earth for a thousand years is the greatest honour that awaits the believer. Many who will not have the honour of reigning with Christ will not reject his reign over them. Only the rebellious, the openly hostile to Christ are to be destroyed by the judgments that shall accompany his coming. The Lord Jesus when he shall be revealed from heaven with the angels of his power in flaming fire will render vengeance to them that know not God, and to them that obey not the gospel of our Lord Jesus. If people say, that "reigning with" and "reigning over" mean one and the same thing they do most certainly confound things that differ very materially. There are those who shall sit with Christ on his throne; there are others who will most thankfully accept his rule over them; and there are others who will say, "We will not that this man reign over us." The last will be killed at the revelation of Christ and his church. Luke. XIX. 11-28. Are we to conclude that none will be saved during the great tribulation? Will there be no salvation in the millennium? Away, away, with the thought. The scriptures teach a very different thing.

NOTICES.

BAPTIST CHURCH, (Bellasis Road, Byculla.) The Rev. G. H. Rouse, (who expects to return to Calcutta early next week,) will preach to-morrow (Sunday) at 11 A.M. and 6 P.M.

Received too late for this issue, H. A. G.'s letter.

We are asked to intimate that owing to the Regatta being on Monday next, the Lecture by the Revd. Mr. Rivington on the Story of Creation will be postponed until further notice.

Epitome of News.

SATURDAY, FEBRUARY 24.

—*Bombay Gazette*: A Meeting was held yesterday afternoon at the Young Men's Christian Association Rooms, under the presidency of Mr. Ed. Freeborn, for the purpose of meeting Mr. D. S. White, President of the Madras European and Eurasian Association, and with a view to taking preliminary steps towards establishing a similar institution in Bombay and Western India. Mr. White has promised that if sufficient encouragement be given to the scheme, he will remain a week in Bombay and

deliver three lectures describing the formation and the working of the Madras Association. A provisional Committee was appointed to make the necessary arrangements, and a subscription list was opened to provide a fund to meet expenses.

MONDAY, FEBRUARY 26.

—*Bombay Gazette*; Constantinople: Last year the Sultan waged war against the wrappers of the cigarette packets, which had been adorned with portraits of old Armenian kings. The printers of such wrappers were imprisoned for several weeks without trial, and all their stocks were confiscated. The modern Armenians, for the most part, have never heard of their kings, but the Sultan was and still is determined that no cigarette smoker shall gaze on the hallowed countenances of those beloved personages as he draws his cigarette from its envelope. This year a crusade is being waged against the sale of cigarette wrappers for Bulgaria upon which is depicted a female figure having in her hand a flag, and at her side a lion. This device is supposed to indicate the intention of Bulgaria to trample underfoot the Treaty of Berlin, and to demand, with the support and by the counsel of Russia, the terms of the Treaty of San Stefano. All I can say is that, if the device really has this minute, comprehensive, and profound meaning, it must closely resemble Lord Burleigh's solitary shake of the head in Sheridan's "Critic." This however, is not all. The same device has been produced, within the last few days, by an enterprising vendor of pocket-handkerchiefs which are intended for the Bulgarian market. The vendor has been arrested; his shop is guarded by the police; and his stock, consisting of ten thousand handkerchiefs, has been seized. This seems to me to border on the ridiculous.

In Syra, which though it is inhabited almost entirely by Greeks, is under Turkish rule, a maker of porcelain has put forth a number of plates, on some of which are depicted portraits of the king and queen of Greece, whilst on others are pictures of the islands in the Grecian archipelago which still belong to Turkey. These plates, say the Turkish papers, are sold in the Turkish provinces which are chiefly inhabited by Greeks, and are regarded as an invitation to all the emancipated Greeks to extend their recent acquisitions. The Turkish papers have been instructed to advise, and even insist, upon a wholesale destruction of this perfidious pottery.

TUESDAY, FEBRUARY 27.

—An Oodeypore correspondent writes to an upcountry paper that the death of the Maharajah's son has cast a general and deep gloom over the whole State. No direct heir has succeeded a Maharajah of Oodeypore since 1784, and the birth of this prince was to have been made the occasion of wild rejoicings. Large sums of money were to have been distributed in charity, and numerous prisoners granted a free pardon.

—*Times of India*: How little did Shah Jehan, the founder of these splendid fabrics of stone which adorn Delhi, foresee what their fate would be. The Diwan-i-Am, or hall of public audience, where the Great Mogul sat in state to receive the compliments or petitions of his subjects is "used as a canteen, and on the right of the throne is a bar for serving liquor. To the left of the throne is an enclosure of bamboo screen-work in which Nabbi-Bux keeps a soldier's coffee shop. Above and at the back of the throne is a small open apartment, the walls of which are faced with the celebrated black marble mosaic work; but this work, as well as the inlaid patterns on the throne, has been villainously repaired in coloured plaster, and the arrangement of the panels is not as formerly. Some of these panels were removed by Sir John Jones at the time of the Mutiny, and are at the India Office Museum in London.

—The same hears from London that "nearly the whole English press has now condemned

Mr. Ilbert's proposal to extend the jurisdiction of native magistrates over British-born subjects in the mofussil. The *Times* has taken the lead in this opposition, and is very emphatic and outspoken."

—*Jam-e-Janshed*: Mr. Heerjeebhoy Pestonjee Dadabhoy Wadia, late "fellow" and a reader of Latin in the Deccan College, was recently employed as a teacher of Latin in the Cathedral High School. The boys of the first form gave all sorts of annoyance to the new teacher, and when the matter was reported to the head master, some two or three of the students were deservedly punished. The boys then refused to receive instruction from their native teacher. As the head master and the committee of management thought that by incurring the displeasure of the students the interests of the institution would to a certain extent be affected, Mr. Wadia was asked to send in his resignation, which was eventually accepted. There are no two opinions about Mr. Wadia's ability as a teacher. It does not speak well of the discipline given in this school if the authorities were to be swayed by the threats held out to them by the boys.

WEDNESDAY FEBRUARY 28.

—*N. Y. Independent*: With all the groaning and squirming of the liquor sellers over the temperance agitations of the past few years they do not seem to have been so badly hurt as they had given us reason to hope. The report just issued from the National Bureau of Statistics shows a steady increase during the past five years in the consumption of liquors in this country. The consumption (not manufacture) of distilled spirits during the years 1878, 1879, 1880, 1881, and 1882, respectively, were 57,111,982; 54,278,475; 63,526,694; 70,607,081; and 73,556,036 gallons. For same years the consumption of wines, native and foreign, was 19,812,675; 24,532,015; 28,484,428; 24,231,106; and 25,628,071 gallons. But the chief increase has been in malt liquors, which aggregated for these years, 310,653,253; and 345,076,118; 414,771,690; 444,806,373; and 527,051,236 gallons. It seems that the increase of the consumption of beer does not diminish the consumption of whiskey. It is also evident that this is a business that can afford to pay the present revenue tax.

—Same: There is a very serious rupture, it would appear, between Portugal and the Vatican. The Papal Nuncio, Masella, has views which run counter to those of the ruling party in Portugal, and has steadily refused to accept the nominees for a number of dioceses which have long been vacant on the ground of their decidedly liberal tendencies. The government, after having waited vainly two or three years for some sign of concession on the part of the Nuncio has suppressed six of the bishoprics, and threatens to give the Nuncio his passport should he continue to refuse to accept its nominees to the remaining ones. Recently, when the Nuncio called on the Minister of Public worship, that officer received him sitting and smoking and the sentry at the door applied an opprobrious epithet to him. A correspondent says:

"The probable result of the whole affair will be the suppression of the Hierarchy in Portugal and the establishment of Vicariates Apostolic, thus declaring Portugal to be a 'missionary country.' This would be severely felt by the great bulk of the people, as the Portuguese bishops have always enjoyed great ecclesiastical privileges."

—*Christian*: "Same two months ago there was a young man in the college at Headingley, near Leeds, who was possessed of a small farm. He had two sisters, and there was one still dearer, whom he intended to make his wife. He got his heart fired with missionary enthusiasm, and such a desire to be an instrument in the hands of God for the spiritual good of men, and to bring the world to Christ, that he laid his case before our Missionary Committee. He said, 'I am prepared to sell

this farm, and on the money that is secured by its sale I am prepared to go out to China if you will send me as your agent, and my sisters will go with me and the young lady to whom I am engaged, she also will go with us, so that four of us will go as agents to that interesting part of the world to work for Christ. For seven years we will not cost your Society a fraction if your Society will send us." The Society through its Committee very gladly accepted this combined offer. I do not know as to tidings of their having reached China, but the last account was that they were on their way—four agents to work for Christ in that land.

—Correspondent of *The Times*: Herr Dr. Forster, one of the ringleaders of the agitation, shook the dust of an unappreciative country from off his feet, and with a small but devoted band of adherents left Berlin for Hamburg, or some other north-western port, there to embark for Paraguay, where they will found a new Germany, unpolluted by the presence of any of the descendants of Abraham. Dr. Forster held a high position as a public teacher; but the ferocity with which he waged war against one portion of society rendered it impossible for him to be any longer entrusted with the education of another. Not discouraged, he began to look upon himself as a sort of Teutonic Moses, appointed by Heaven to deliver his countrymen from the thralldom of their Semitic enslavers. He stumped the country as the champion of the anti-Semitic cause. He is a man, like too many of his countrymen, of one idea, and that idea is, Germany for the Germans and not for the Jews. Finding that idea unrealisable in his native country, he, with a few devoted men like himself, has sailed to a far country, there to found a new Deutschland, where synagogues shall be forbidden and Bourses unknown.

—Rev. Archibald Brown, of the East London Tabernacle, says: All sorts of extraordinary experiments are being tried without a question concerning the Master's warrant, and one wonders with dread what the next method to reach the masses will be. . . . These delirious efforts are doing terrible harm to those who put them forth. They drink of the rank sensational cup they offer to others. Even if these methods were a great success, our judgment concerning them would not be altered. . . . But are they a genuine, not apparent success? Our deliberate opinion, after living and labouring for many years among the class for which these efforts are specially designed, is that they are not. While here and there a soul is truly converted, hypocrites are bred wholesale. . . . House-to-house visitation (and not simply calling at the door with tracts), personal dealing with souls, the faithful preaching of Christ without worldly addenda, these are the methods—unattractive as many may count them—which will in the long run win the battle, and in eternity win the richest results.

—*Times of India*: Mr. Justice Scott, in hearing a short cause yesterday, expressed his surprise on being told that one of the items claimed by the plaintiffs was Rs. 3,000 in respect of attorneys' costs in a suit that was brought some few years ago to recover Rs. 2,500 on a *hoondee*. Mr. Viccajee, the counsel for the plaintiffs, after indulging in a little laughter, told his lordship that in another suit, which was also for Rs. 2,500, the costs amounted to Rs. 14,000!

—A prize of twenty pounds, or a gold medal of the same value, has just been offered by the Society of Arts "for the best invention having for its object the prevention or extinction of fires in theatres or other places of public amusement."

We suggest two methods: let all connected with them become total abstainers: convert the theatres into churches.

—A curious sight for a foreign visitor to Constantinople was (says the *Standard's* correspondent) witnessed last Wednesday (31st Jan.) at the Ministry of Finance in Stamboul.

Some two thousand woman, mostly soldier's widows, literally took the building by storm, clamouring for the payment of their pensions, which were long in arrear. The money not being forthcoming, the office of the Minister was invaded by a feminine stream, and many were the invectives heaped upon the head of the unfortunate Pasha.

—*Indian Witness* on Mr. Ilbert's Bill: Our decided conviction is that a European stands a better chance before a Native Magistrate than before one of his own countrymen. If the Native is weak in any direction, it will generally be found in a certain reluctance to inflict a severe punishment on a member of the ruling race. An Englishman, on the other hand, is afraid of seeming partial to his own countrymen, and the fact is notorious that in mofussil districts most of the European magistrates are denounced as "nigger's men," and the impression prevails that Europeans have not a fair chance before them. We do not anticipate any shadow of trouble from the proposed change.

THURSDAY, MARCH 1.

—*Times of India*; Calcutta, 28th. Meeting regarding Mr. Ilbert's bill: The meeting at the Town Hall here presented the most extraordinary spectacle that probably any city in India has ever witnessed. Some three thousand Europeans and Eurasians were present in the Town Hall; French, German, Italian, American, Greek, Armenian and Parsee communities were all represented. The speeches were listened to, especially those of Messrs. Keswick, Branson, and Finter, amid breathless silence, which was broken from time to time with wild and tumultuous storms of applause, that were as suddenly stilled when the speaker again proceeded. Every class of the community, including the bar, church, and commercial trade, the army, and the civil and uncovenanted services were represented. There were ladies on the platform and in the gallery.

—An English company have sent twenty families of Jewish refugees to Latakiah south-west of Antioch, on the Syrian coast, and a cargo of wooden houses for their use. The Turkish government refuses to allow the colony to go on without submitting to certain conditions, among which is the condition that they all become *bona fide* Turkish subjects, relinquishing all foreign protection. The agent of the company, Nasif Jimmal, died of the malarial fever in November, and the prospects of the colony are precarious.

—*Dnyndaya*: A few weeks ago when we were in the Ongole district of the Madras Presidency we met a missionary who had just baptized about 400 adults in two days.

FRIDAY, MARCH 2.

—The Str. *Deccan* with English Mails left Aden for Bombay, Wednesday 9 a. m.

—Mr. T. B. KIRKHAM's appointment to the post of Educational Inspector, Central Division, in succession to Major-General Waddington, is gazetted. Mr. Barrett, who is appointed to succeed Mr. Kirkham as Professor of English Literature in the Elphinstone College, continues to act as Professor of Moral Philosophy and Logic in the Deccan College during Mr. Selby's absence on leave. Dr. T. Cooke is promoted from the second to the first grade, *vice* General Waddington; Mr. Giles from the third to the second grade; Mr. Scorgie from the fourth to the third grade; and Mr. Barrett to the fourth grade.

—Deaths last week, 575. By small-pox, 107.

—The *Pioneer* is unable to throw some light upon the probable course of the negotiations with the Chinese Government upon the Opium Question, referred to in Parliament by the Under-Secretary for Foreign Affairs a few nights ago. Sir T. Wade will not return to China, as the final settlement is to be made in London, but there may be much discussion before any decision is arrived at. The proposals of the Government of India, we believe, amount

practically to this, that China may impose what duties she likes and India will run the risk of the trade being checked.

—Dr. A. G. Fraser, formerly Railway Magistrate at Poona, and now a pastor of the Methodist Episcopal Church, has been licensed to solemnize marriages.

Selections.

FACTS AND COMMENTS.

An Extinguisher over the Word.

A GREAT Hebrew scholar, a Unitarian in belief, once made the following statement to Rev. John Newton: "I have, with great care, read the Old Testament Scriptures in the original Hebrew quite through, no less than twenty-eight times, and have never been able to discover the least trace of the doctrine of Atonement in any of them. Yet, in your regard, that doctrine is a leading theme of all those writings. Can you tell me why it is, that in reading the same Scriptures, I fail utterly to discover at all, what stands out in them all so prominently before your mind?" "Your question," replied Mr. Newton, "reminds me of facts of experience which I had some time since. When my room was dark I attempted to light my candle; I made four or five attempts with all care and sincerity, and utterly failed in every instance. The cause of my failure I at length found to be the fact, that there was an extinguisher over the wick of my candle. As long as that incumbrance existed, the lighting of my candle was an impossibility to me. So with you, in reading these sacred writings; your belief that the doctrine of Atonement is a fiction, puts an extinguisher over all the many passages in which that doctrine stands out with the greatest possible distinctness."

Here we have a striking illustration of the influence of false doctrine in all its forms. Every such doctrine is a satanic extinguisher over some of the most important portions of the Word of God, an extinguisher which hides from the mind some most essential truth of the Gospel, and thus prevents "the light of the knowledge of the glory of God, in the face of Jesus Christ," from shining into the heart. We have met with not a few intelligent believers, and among these learned "masters of Israel," who have carefully read the entire Scriptures through and through more than twenty-eight times, and who seem utterly surprised when certain passages, the meaning of which appears to be too obvious to be misapprehended, are pointed out to them; passages pertaining to the provisions and promises of grace for the present sanctification and blessedness of believers, and the consequent possibilities of faith in this life. Some learned theologians have confessed that they had not been really aware of the existence of such passages in their Bibles. The reason is obvious. The illusion that the seventh chapter of Romans is all Christian experience and life in their best possible forms attainable this side death, has placed an extinguisher over all passages which reveal the real present possibilities of faith. Speak to such minds, however intelligent and familiar with the Scriptures, of the great cleansing, the uttermost redemption, the indwelling, "what is the life of the world to come," and "what are the riches of the glory of His inheritance in the saints," and what is "the exceeding greatness of His power to us-ward who believe," verities which everywhere lift their heaven illumined summits amid the great revelations of the Divine Word, and you will speak of them as foreign to what such minds have found in their Bibles, as was the atonement to what that great Hebrew scholar had found in the Old Testament Scriptures. The High Calvinist never suspects in reading his Bible that, as distinctly revealed there, Christ "tasted death for every man," and is "the propitiation for the sins of the whole world." As he reads his Bible, no such doctrine is found there. In the Bible as read by the Ritualist, the Divinely

illuminated verity, "The just shall live by faith," has no place. In the moral and spiritual state in which he now is, he might read his Bible a thousand years without suspecting that this fundamental truth of inspiration is found there. How many believers apprehend with perfect distinctness the doctrine of justification by faith as revealed in their Bibles, without suspecting that the doctrine that we are to be "sanctified by faith," to "receive the promise of the spirit by faith," and to be "preserved blameless" by faith, stands revealed with the same distinctness upon the same page whereon they read so clearly the doctrine first named. Such are some of the satanic extinguishers which the illusion of false doctrine places in the experience of multitudes, over the most precious truths of inspiration. May God, in His infinite mercy, take away the veil from the heart of the Jew, and every extinguisher from the heart of every one of his saints, in reading His sacred Word.

"Your old men shall dream dreams."

A venerated clergyman in this kingdom became dissatisfied with his moral and spiritual state, and sought to rise to a higher plane of holy living and work. His thoughts and hopes naturally turned, as the condition of attainment, to the sacraments, to private fastings, and to ritualistic observances. He "became no better, however, but rather grew worse." In his perplexity, "he had a vision in his sleep," a vision by which he was "taught the way of the Lord more perfectly." He found himself in his dream in a dark room, with a book in his hand, a book which he was very anxious to read, but could not on account of the surrounding darkness. To remedy this evil, he went to the window and opened the shutters to let in the light. As he looked out he saw a majestic figure robed in white, whom he recognized as Christ, and who was seeking admission to his room to sup, and make His abode, with the occupant. The light, which thus revealed Christ, also made manifest the state of the room which the dreamer occupied. Nothing could be more appalling than the spectacle which then and there presented itself. The walls and ceiling were all covered with the most offensive cobwebs, while the floor was thickly covered with dirt. "Oh!" he exclaimed, "I must purify this room before I open the door for Christ to enter," and immediately set about the work of cleansing. Seizing a broom he attempted to brush away the cobwebs. All his efforts seemed but to multiply them, and render them more and more offensive. He then got down on his hands and knees upon the floor, and put forth the most vigorous and determined efforts to cleanse it. Whenever he stirred, or touched the dirt, however, it instantly turned into mud and filth. Everything, under his efforts, grew worse and worse. In utter despair he gave up, went to the door and threw it open. With a smile of ineffable love, Jesus entered, and first of all sprinkled pure water around the room. In a moment all was cleansed, and that room in every part seemed as pure as the room from which Christ came. Through the extatic joy which followed such cleansing, and such a meeting and intercommunion with his Saviour, the dreamer awoke. He awoke, however, with the immutable condition of moral and spiritual cleansing, with the new and living way of entering into the holiest of all, and with the Divine secret of attaining all spiritual blessing and enduements of power, distinctly revealed to his mind. All effort at self-cleansing, self-purification, and self-preparation for the incoming and indwelling of Christ, and for all enduements of power for holy living and work, must be totally and for ever given up. All must be put into His hands, for Him, through the Spirit, to act for us, to work in us, and do through us "all the good pleasure of His goodness, even the work of faith with power."

When will believers learn the Divine lesson, that "the just shall live by faith" and thus

enter and walk at liberty in God's revealed way of holiness?"

"Let us do, then, dearest brothers!

What will best and longest please us,

Follow not the ways of others,

But trust ourselves to Jesus.

We shall ever hear Him say,

As He goes along His way,

O, silly soul, come near Me,

My sheep should never fear Me;

I am the Shepherd true."

Divine Life

A. M.

THE LIFE OF HOLINESS.

In taking a survey of the late mercies of our God toward us, we may well extend our retrospect far, far beyond the limits of the past year. His teachings even during the last decade, his revelations, we may say, now granted to his waiting people, are such as to make many of us stand in awe in a rapt contemplation, filled with wonder, gratitude, expectation, and praise.

Our thoughts seem specially drawn just now to the fuller meanings of the great day of Pentecostal grace and power poured forth upon the infant Church, and to the marvels and miracles of Divine love which marked the early days of Christianity. Our hearts beat with a solemn fear and joy when, turning from that retrospect, we regard the present time, and are constrained to confess that the Lord of glory has again lovingly visited his people, and that the grace and gifts of Pentecost are again, in these latter days, beginning to be more fully shed abroad among his praying disciples. We thank God that we were born in this century and have lived to this day, that we have been permitted in some degree to see (as we shall hereafter more fully see it) the approaching fulfilment of the glorious prophecy of Joel. Our God is speaking. He is teaching his people, gently, gradually, the hidden meaning of some Scriptural truths which hitherto have been too often—even to true believers—little more than beautiful words prophetic of some future blessedness, rather than the expression of a reality of blessing to be grasped and held now, in this present life.

Like many who have, in some recent controversies, kept silence, I have yet followed with the deepest interest the correspondence which has appeared in *THE CHRISTIAN* and elsewhere on the subject of the life of holiness. There is no doubt that there is "a way of teaching holiness" which may lead to grievous error, "by turning the gaze of the soul in upon itself, its own cleanness, its own loveliness," instead of fixing its eyes upon the only Perfect One, our Redeemer, our Sanctifier.

Things painful and "hard to be understood" have been written and spoken in this controversy. Expressions which are used by the Spirit of God Himself, apparently as a means to reveal to one soul the fulness of peace and of freedom from sin, convey to another soul no such meaning; they not only fail to be a medium for carrying this truth to the heart, but they even produce a revulsion, and a sense of pain. But to this other soul the same blessed truth may be conveyed in quite other words, and perhaps in another manner; so that to both, and to all who sincerely and ardently seek it, the realisation is granted of that wonderful "abiding in Him" which expresses all; that hidden life, that Sabbath rest of the soul, which is now being revealed to so many of God's people who had hitherto walked uncertainly and without joy.

It seems to me that the lessons we may learn from the difficulties of the controversy itself are these: first, that through all, and in the midst of all the "strife of tongues," and the variously recorded experience on the subject, there exists the blessed fact that our God is granting us at this time a fuller revelation of the great salvation through Jesus

Christ, which may be ours when He grants us the faith to recognise, to claim, and to accept it. Thanks be unto God for this his unspeakable gift!

Secondly, we learn that the highest and the deepest truths are the most difficult to express in words, and the most perilous for man to attempt to formulate. There is a danger of their becoming crystallised and dead, mere formulæ, if learned and repeated with the mouth, while not fully and experimentally realised in the soul. Into what snares would this lead many! May not this sweet and awful revelation concerning the "higher life," the Sabbath of the soul, be to some degree among those things which (according to the Apostle) it is not "lawful" or possible "for a man to utter?" When the grand crisis arrived in the life of the patriarch Jacob he asked of the angel, "Tell me thy name?" But the angel only replied, "Wherefore dost thou ask after my name?" The secret was not expressed in words; yet, "he blessed him there."

Thus, it appears to me, that the differences between those sincere Christians who confer or dispute upon this deep subject are differences more in words than in the reality, and that this is partly owing to the difficulty of expressing in words the secrets revealed by God to the soul. There is a revelation which can only be made by the Lord himself to the soul. We may learn much, and be aided in our search, by Christian Conferences on the subject, and by "Holiness Meetings;" but the Holy Spirit is the only Teacher. It is He and He alone who can bring home this truth to each individual, in his own manner, and in his own time. And the revelation is, I think, more often made in hours of deep solitude and silence, than in the congregation, or through the direct leading of other Christians who have already received it.

It appears that this truth has been kept alive through all ages, and even in the darkest ages, in the hearts of individual saints, to be more generally revealed and accepted by the followers of Jesus in these later times. God has never left himself without witnesses to this as to other portions of divine truth; and it is very instructive, in the light of his present dealings with his Church, to read the records of the inner life of some of the saints of past times. There is a strong resemblance in the experience of all, while the mode of expressing that experience differs widely. These saints had not the help of conferences and meetings; they learned what they knew in solitude before God. Their phraseology was not borrowed. It was fresh and real; and it would be helpful, I think, in our own times, to be able to become more familiar than we are with some of their testimonies.

Two such records have recently impressed me; those of John Woolman, the American Quaker, and of St. Theresa of Spain. Many years after his conversion, John Woolman had an illness, during which he fell into a kind of trance. While in this state he says:

I heard a soft, melodious voice, more pure and harmonious than any I had heard with my ears before. It seemed the voice of an angel who spake to the other angels; the words he spake were "John Woolman is dead." I remembered that I was John Woolman, and being assured that I was alive in the body, I greatly wondered what the heavenly voice could mean.

It remained for a time a mystery to him. But later he adds:

Divine power came upon me, and I opened my mouth and said: "I am crucified with Christ, nevertheless, I live; yet not I, but Christ liveth in me." Then the mystery was opened, and I perceived that the language "John Woolman is dead," meant no more than the death of my own will.

From that time he was endued with redoubled zeal and power to labour for the liberation of the negro slaves.

Theresa of Spain spoke in almost the same words of this rest of the soul: "All is then silence in the soul. It is no longer I who live, but Christ Himself who lives in me." She adds: "It is then that we learn zeal, power, heroic ambition for the glory of God. From the time that the Lord granted me this grace I was saved from all my faults and my miseries. I had power given me to become indeed free."

Zeal for the Kingdom of God implies courageous and aggressive action against the kingdom and works of Satan. May every blessed experience of the past serve as a preparation for strong and stern action. For the very granting from above (in a greater degree than formerly) of nearness to God, and of spiritual joy, means that there is a great conflict at hand between the powers of light and of darkness.—(Christian.)

JOSEPHINE E. BUTLER.

THE PUBLIC MORALITY MEETINGS. MASS MEETING OF MEN

ON the evening of the first day of the Christian Convention, reported in THE CHRISTIAN of last week, two large meetings were held simultaneously in East London for men and women respectively. The East London Tabernacle, kindly lent by Pastor Archibald G. Brown, was the scene of the men's meeting, and nearly two thousand were gathered there, while about the same number of women assembled in the Great Assembly-hall, Mile End, generously placed at the disposal of the Convention by Mr. F. N. Charrington.

The meeting for men was presided over by Mr. T. A. DENNY, who said: The object of the laws they had met to consider was to make sin safer for sinners by mitigating its penalties. Their effect was to dull the conscience by the public recognition of a violation of the law of God, and the social laws which should govern society. The machinery of this legislation blotted out the image of God from the women with whom it dealt. Christianity has done more to elevate women than all else beside, and that which would now lower her is not of Christ, but of the devil. If one member suffers, all suffer; you cannot injure woman without injuring the race; and Governments and Parliaments notwithstanding, God reigns, and He will have to be reckoned with in the matter. He will not be left out of the account.

The first resolution before the meeting dealt with the iniquity of the special legislation regulating vice, on the ground that it tended to legalise that which God had pronounced unlawful, and exerted a pernicious influence on family life and national morality. In speaking to this resolution, the Rev. J. P. GLEDSTONE said that wherever these laws were accurately known by honest and pure-minded men they were universally condemned, and his audience listened attentively while he explained their peculiar nature and perilous working, much of which was evidently new to many present. He illustrated the "voluntary" nature of the submission which the victims of these laws are induced to sign, by asking how far the attendance of his hearers that evening would have been "voluntary" if they had been threatened with a summons before a magistrate if they failed to put in an appearance?

Mr. H. J. WILSON, J.P., of Sheffield, deplored the fact that these laws make fallen women tenfold more the children of hell than they were before; he dealt with the argument that these laws were too disagreeable to be discussed, by saying that what poor women have to suffer we must not shrink from hearing of.

Rev. J. JENKYN BROWN, President of the Baptist Union of Great Britain and Ireland, spoke from the purely Christian aspect of the opposition to the laws, and asked his hearers to join in first seeking God's blessing, and then doing their duty as men and as citizens

to oppose this unrighteous legislation. Christ's gospel for the fallen is, "Go and sin no more." Very few could realise the influence of a bad law, the silent moral sapping of national life. A bad example or a bad lesson revolts one, but a law is like the air we breathe, always operating, and while we are hardly conscious of its power and influence, it deadens the conscience and betrays the manliness of the nation.

Pastor APPIA, of Paris, spoke earnestly and beautifully of the holiness of family life, and of the way it is desecrated in France on account of the impure system they were met to denounce.

Mr. BENJAMIN SCOTT, the City Chamberlain, said there was not a single aspect in which Englishman and Christians could look at this matter which did not show the laws to be disgraceful to England and derogatory to Christians. He strongly condemned them on account of their hypocrisy. Their title was an hypocrisy and intended to deceive.

Aldermen REES, from Dover, is well known as a magistrate who has taken the part of many poor women brought under the operation of these; which he warmly maintained repeal the commandments of God, and hold forth an encouragement to men to sin.

The meeting concluded with a vote of thanks to the Chairman, moved by Mr. R. C. Morgan, and seconded by Pastor Archibald G. Brown. The latter hoped that the facts they had heard would be burnt in the hearts of all present as with letters of fire. At the request of the Chairman, all present held up their hands in token of their intention to work earnestly against these bad laws. Throughout the whole evening the enthusiasm had been intense, and the meeting did not separate till a late hour.

"THE LIGHT OF ASIA."

REV. W. SCARBOROUGH, in an article in the *Chinese Recorder* on "The Popular Religious Literature of the Chinese," gives the following specimen list of the deeds good and bad with the arithmetical value of the rewards and punishments attached:

MERITS.	
For saying and doing only what is right, and for refusing to indulge in one depraved thought, per diem.....	1
For converting a rich or influential person, and causing him to perform good deeds.....	1,000
For distributing one volume of a religious book.....	10
For diligence in teaching the young, per diem.....	1
For respectful treatment of teachers and elders, per diem.....	1
For repairing important bridges or roads.....	100
For repairing or building temples and altars.....	1,000
For contributing a daily sum of one <i>tael</i> and upwards to preserve animal life, per diem.....	10
For life-long abstention from killing animals.....	100
For conceiving a good thought and carrying it out each time.....	1
For taking care of rejected children.....	100
For preventing female infanticide.....	100
For beginning a foundling asylum.....	1,000
For averting great law suits.....	100
For giving a coffin to bury a poor man in.....	100
For giving clothing to a naked woman.....	100
For giving away tea or cash each time.....	1
For abstinence from fishing, hunting, killing oxen, or dogs, tortoise and frog catching, whoredom, gambling and opium smoking.....	100
For gathering up lettered paper, per diem.....	1
DEMERITS.	
For harboring a malicious disposition, per diem.....	1

For reading a licentious book, each time.....	1
For looking lustfully on a woman.....	5
For promoting litigation.....	100
For lodging false accusation against a person.....	100
For neglecting to teach one's pupils, per diem.....	1
For drowning children.....	1,000
For writing a bill of divorce against a wife.....	10,000
For smoking opium, each time.....	1
For tasting beef, dog's flesh, tortoise, or frog, each time.....	10
For refusing help in cases of fires, flood and robberies.....	10
For malpractice in medical cases.....	100

BY THE BISHOP OF VICTORIA.

CHURCH OF ENGLAND MISSIONS.

(Concluded from our last.)

KWANG-SI, THE SOURCE OF THE TAIPING REBELLION.

It is interesting to note that this province of Kwang-si, to which Pak-hoi opens the door of access, has a certain kind of connection with our Missions of thirty years ago, which constitutes a strong claim for a Christian Mission now. It was from that province that the Taiping Rebellion took its rise a few years after Protestant missionary work began in China. The rebellion in its chief aim was no doubt political. Its ultimate object was the subversion of the reigning Tartar dynasty, and the substitution of a Native. But the actual occasion of its rise seems to have been the profession, by those who afterwards became its leaders, of a kind of Christianity. The leader, who was probably a member of a secret political society, had read, or rather misread, some portions of our sacred Scriptures, copies of which were given him by a missionary in Canton; and after seeking in vain for admission by baptism into the Church of this missionary, impatient of the instruction given, he went home and persuaded some of his own family to accept the foreign book and his interpretations of it. After, it is said, baptizing each other, they formed themselves into a sort of Christian sect. They began to meet either occasionally or periodically for worship, and succeeded in gathering around them many followers. This could not but attract the notice and rouse the suspicions of the officials in the neighbourhood, and attempts were made to put a stop to their assembling. At last soldiers were sent to disperse them during one of their meetings, as well as no doubt to seize their leader if possible; but these semi-Christians took up arms in their own defence, and a struggle began between them and the Government of China which convulsed the empire for more than ten years, and from the effects of which China has not yet recovered. The rebels soon made themselves masters of many important cities. They proclaimed war against the Tartar dynasty and the idols and wherever they went they showed no mercy either to the officials of the Government who fell into their hands, or to the idols, idol temples, and priests. They issued proclamations under the title of the Taiping (i.e. great peace) dynasty, in which Christian terms were freely used in a way that has unfortunately connected the rebellion to this day, in the minds of the Chinese Government and literati, with not only Christianity but the Protestant form of it. The success of the rebellion at first, from a military point of view, was complete. City after city fell into their hands, Mandarines and people fleeing from them, until Nanking itself, the southern capital, became their headquarters, in the summer of 1853.

THE MILLION BIBLE SCHEME.

Christians in England thought that China was about to become a Christian country of its own accord, and alarm was felt at the fact that the supply of copies of the then newly translated Christian Scriptures was quite inadequate to what it was supposed would soon be the

demand. A scheme was set on foot by the British and Foreign Bible Society for providing a million copies of the Bible in Chinese. The scheme was successful, but the alarm was soon found to be premature. The so-called religion of the rebels became a blasphemous travesty of Christianity. If the movement had succeeded it would probably only have issued in another imposture like Mohammedanism, which would have hindered the propagation of Christianity far more than heathenism. The rebels met with their first repulse near Peking from the very general who, strangely enough, some years afterwards inflicted a severe blow on the British fleet at the Taku forts; and after running riot through many parts of the empire for ten or twelve years, desolating the country, emptying the cities and turning them into fortified camps, showing absolutely no constructive or governing power, and unable from the first to gain the sympathy of the people, they were at length put down by the help of an officer of the British army, the well-known and highly respected Colonel Gordon.

TELEGRAPHIC NEWS.

Paris, February 22nd: M. Ferry's programme was published to-day, which deprives the princes of their posts, and announces the introduction of a bill making it a seditious movement to issue placards, it being necessary to put an end to irritating questions.

London, 23rd: Sir Arthur Hamilton-Gordon has been appointed Governor of Ceylon.—Mr. Cross, replying to a question in the House of Commons last night, said it was not intended to execute the proposed reforms in the Bombay native armies.—Mr. Forster made a speech in the House last night in which he showed that Mr. Parnell was responsible for the outrages in Ireland, which he said his (Mr. Parnell's) friends in Dublin had unmasked. Mr. O'Kelly on shouting out that "it was a lie" was suspended, the Marquis of Hartington at the same time pointing out the necessity of allowing Mr. Parnell to speak in reply to Mr. Forster's remarks.—The House of Commons last evening adjourned the debate on the address until to-day. Sir Stafford Northcote announced his intention of then challenging the policy of the Government.—A declaration has been signed by Earl Granville and the Malagasy Ambassadors, which secures the fullest protection to English subjects in Madagascar, and gives them the right to lease land, but absolute sale of same is prohibited.—Deceased Lord Egerton of Patton.

24th: Mr. Parnell, replying to Mr. Forster's attack, said that he only desired to explain matters to the Irish at home and abroad, not caring for English opinion upon the subject. He then argued the unfairness of Mr. Forster's aspersions.—Mr. Trevelyan was of opinion that Mr. Parnell had failed to clear himself of the charges brought against him. In the course of his remarks, Mr. Trevelyan said that the policy of the Government in Ireland was to say what they mean to do, and to do it.—In the House of Commons last night, Sir Stafford Northcote gave notice that at an early date he would move for the appointment of a Select Committee to inquire into the negotiations between the Government and the suspects at Kilmainham.—Mr. Gorst's amendment to the Address, deprecating "further concessions to lawless agitation in order to purchase the support of the disloyal in Ireland," has been rejected by 259 against 176 votes. The debate was then adjourned.—Sheridan, who is now in New York, declares that he never met Carey, and denies all complicity in the Dublin murders.—Mr. Hartington, Secretary of the National League, has been elected without opposition member for Westmeath.—The Newcastle-on-Tyne election has resulted in the return by a large majority of Mr. Morley (Liberal candi-

date), in the place of Mr. Ashton W. Dilke, resigned.—The Danubian Conference has decided in favour of the claims of Austria and Russia. The Conference will shortly conclude its labours.—The Under-Secretary for Foreign Affairs, replying to a question in the House of Commons, said that negotiations were about to commence, relative to the opium question, with the Chinese Minister in London, and he hoped that the result would be satisfactory.

Paris, 24th: The Chamber of Deputies has passed a vote of confidence in the Ministry, and approving the removal of pretenders from the Army, by a large majority.

Brussels, 25th: An explosion of dynamite has taken place at a village near Brussels. Two anarchists have been arrested in connection therewith, and a seizure of papers has been made, showing the ramifications of a conspiracy in several European States.

Madrid, 25th: Numerous arrests have been made in Andalusia of members of the Anarchist Society.

Paris 25th: The Dukes d'Aumale, Alencon and Chartres have been placed on the retired list.

London 26th: A letter containing explosive matter, addressed to the Lord Lieutenant of Ireland, has been detected at the Post-office at Ballydehob.

27th: Mr. Gladstone has left Cannes for England.—The British Government has demanded of the United States Government the extradition of Sheridan, who is implicated in the Dublin murders.—The United States Government has consequently ordered his arrest.—In the House of Commons last night, the Marquis of Hartington refused to arrange a date for the discussion of Sir Stafford Northcote's motion for a select committee to inquire into the negotiations between the Government and the suspects at Kilmainham.—The Commons last night resumed the debate on the Address.—An amendment brought forward by Mr. Parnell denouncing the tyrannical exercise of the Crimes Act in Ireland, was negatived by 133 against 15. The debate was adjourned.—In the House of Commons last night, Mr. Cross replying to a question said that the eminent authorities unconnected with the present Government of India, who recognised the necessity of Mr. Ilbert's amendment to the Criminal Procedure, included the names of Sir J. Napier of Merchistoun, Lord Napier of Magdala, Sir Richard Temple, Sir George Campbell and Sir Barrow Ellis.—H. R. H. the Princess Leopold has given birth to a daughter.

Washington, 27th: Both Houses of Congress have abrogated the Fishery clauses in the Treaty of Washington.

London, 28th: Byrne, the Secretary to the English Labour League, has been arrested in Paris, in compliance with a demand made by the British Government. Byrne's arrest has been made in connection with the Irish conspiracy.—The Hon. W. Carington has resigned his seat for Wycombe.—AFTERNOON.—The Secretary of State for India, in reply to a question in the Lords, said that before the Government changed the law relating to the trial of Europeans in India, every local Government would be consulted. There was an intention to pass the measure through its final stage until November.

Cairo, 28th: The remainder of Professor Palmer's assassins were hanged to-day.

London, March 1st: Colonel King Harman, Conservative candidate, has been elected by a large majority member for Dublin county in place of the Rt. Hon. Col. Taylor, deceased, defeating the nationalist candidate.—Mr. Brewster, the Conservative candidate for Portarlington, has been elected member by a narrow majority.—An official minute estimates the charge on the Imperial Exchequer on account of the Egyptian Expedition to be £3,410,000 and the charge on India £1,140,000. The Government will ask Parliament to contribute £500,000 towards the

latter.—Mr. Gladstone has remained three days in Paris on his way to London. It is reported that he is negotiating with the French Government to put an end to the tension which exists respecting the Egyptian question.

PASSENGERS SAILED.

Per P and O Str *Thames*, 21:

For London—Miss Oliver, Mrs Turnbull, 2 children and 2 infants, Mrs Brownrigg and infant, Mrs Greig, Mrs Percy Benn, 1 child and 2 infants, Mr John Hewitt, Mr George Hewitt, Mrs A C Watt and infant, Mr and Mrs R Paulin, Miss Paterson, Mrs Lyle and child, Mr J H Edwards, Mr A A Lyall, Mrs Henvey and child, Major and Mrs Doveton, Mr and Mrs J H Spencer and infant, Mr F Henvey, Rev W Williams, Hon Mr Buller, Mr Kellow, Mr W Powell, Mr J Symes and son, and Mrs Kitchen and infant.

For Brindisi—Sir Julian and Lady Goldsmid, Major and Mrs C Hay, Mr W Riddell, Mr J E Watkins, Mr J P Thomas, Mr John Williams, Mr C Brock, Mr W Scharlieb, Mr James Duffus, Mr W Smith, Mr and Mrs Syrioti, Mr S Agelasto, Mr A D Syrioti, Mr J H Cook, Lord and Lady Harris, Mr and Mrs E A Thorburn, Mrs Cook, Mr J Smith, Captain and Mrs H C Hogg and 2 infants, Mr Henry Forrester, Colonel E A and Mrs Wood, Col J Miles, Mr F Whitney, Mr H Atchinson, Major and Mrs L Babington, and Mr R H McInnes.

For Venice—Mrs M E Muir and Miss Muir, Miss Muir and Miss B Muir, Mrs Frith, Mr W Muir, Mr R Steel Mrs Anderson, Two Misses Anderson, Two Master Anderson, Mr H Mayer, Mr J C S Taylor, Mr J Guise, Mr B Vereschagin, Mr Max Wilkinson, and Mr R B Macnaughten.

For Malta—Mr and Mrs Karpeles, and Colonel Mitchell, For Suez—Mr Wallington, Mr Marling, Mr A Convela, and Mr Alison.

For Aden—Mr G Yardley.

Per Str *Belgravia*, 23:

For Liverpool—Mrs Faunce and two children, Revd G M Bullock and three children, Mr Lawder, Miss Lawder, Miss Hatchell, Mr C P Henderson, Mr F Moss, Mr C Moss, Mr H Moss and Mrs Williams.

For Suez—Mr and Mrs R H Vincent and child.

Per Str *Orisa*, 23, from Trieste:

Mrs Chesney, Mrs Vickman and two children, Mr and Mrs Luckman, Mr F Hughes, Mr W Failford, Mr E Rimbold, Mr Challapooliyaya, Mr A Munseh, and Revd Jayayenejar.

Per Str *China*, March 1:

For Naples and Genova—Rev Mr and Mrs Grossmann, and four children, Mrs Cockburn, and two children, Mrs Condon, and 2 children, Mr and Mrs G Adams, and one infant, Mr C W Dawson, Mr J W Muir, Mrs Westlake, and two Misses Westlake, Mr and Mrs O Fiedler, and one infant, Mr F L Petre, C S, Mr A Borooah, Major MacMullen, Miss E H Craigie, Rev Mr and Mrs Ansell, Jones, Mrs R Ricketts, 2 Misses Ricketts, and master Ricketts, Mrs A M Burney, Mrs A C Johnson, Major General Barton, Mr George Schmidt, Colonel Bushby, Miss Bushby, Mr and Mrs R M Edwards, Mr and Mrs S Beith, Mons E Guichard, Mr J W Wilkinson, Mr W K Pomeroy, Mr J C Mitchell, and Mr Zwet.

PASSENGERS ARRIVED.

Per P and O Str *Lombardy*, 27:

From London—Genl G F Story, Mrs Story and infant, Mr and Mrs Cargill and 2 infants, Mr D Maclean, Mr A Carmichael, Lieut Schneider, Mr Fry, 2 infants and 2 children, Mr Wright, Miss Schiplock, and Mr Pead.

From Brindisi—Mr W H Plowden, Col Carey, Col W B Thompson, Lieut Col Vibart, Col H P Thornton, Mr A J Lawrence, and Mr W S Wakefield.

From Venice—Mrs H Cawte, Col and Mrs Willoughby, Mrs Howell, Miss Howell, and 3 children, Mr and Mrs Ridsdale, Mr J Macpherson, Mr G Cowper, Capt T Hope, and Surg Major Moir.

Domestic Occurrence.

BIRTH.

SEILER—At Panhala S M C Feb 22th the wife of Rev G W Seiler, American Presbyterian Mission, of a daughters.

DEATH.

GROVE—February 25, at Bombay, William Reginald Grove, aged 30 years.

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George Walker, 31st December 1882, Rs. 2-8; Robert Charles, Wroughton, 6th April 1883, Rs. 3-14; L. H. Butcher, 18th October 1883, Rs. 7-10; Rev. E. W. Parker, 31st January 1883, Ans. 10-6; J. G. White, 19th January 1884, Rs. 7-10; Mrs. J. B. Sammut, 24th February 1884, Rs. 9-4; Mrs. L. Campbell, 31st December 1883, Rs. 7-10; Rev. G. W.

Seiler, 31st August 1884, Rs. 7-10; E. Mollan, 28th February 1883, Rs. 7-10; Rev. A. D. Gray, 31st December 1883, Rs. 7-10; Rev. F. Veil, 28th July 1883, Rs. 7-10; T. Dinwiddi, for difference of Postage, 7th July 1883, Rs. 1-10; G. E. Young, 31st December 1883, Rs. 7-10; T. J. Tanner, 31st December 1883, Rs. 7-8.

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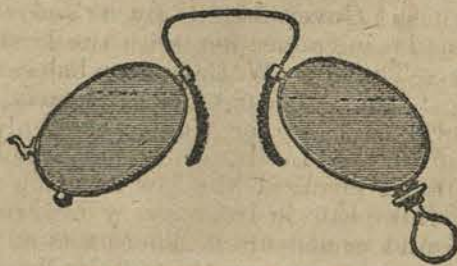
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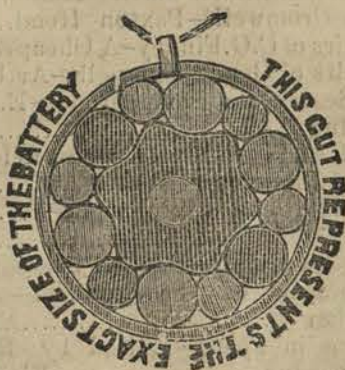
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